

in a form convenient for general distribution, we now offer them to the public neatly bound in a little book of thirty-two pages with a beautiful cover. Special pains have been taken to bring out this work in a style consistent with the printer's art. It is printed from a beautiful, nice, clean, new type on an extra quality No. 1 book paper, cream tint, and artistically bound in neat cover. For price, terms, etc., see first page.

We have no hesitancy in pronouncing this one of the most valuable contributions to the literature of the Brethren church ever made. It is unique, treating the doctrines of the church in a way entirely new. The author makes no attempt to prove that Christ established these ordinances, or that they were intended to be perpetuated. With simple trust in Christ and in his Word this much is taken for granted. He believes that Christ meant what he said when he gave the ordinances and commandments, and that argument here is not necessary. The question with our author is not, What are the ordinances? but why were they instituted? Is God a tyrant, laying requirements upon his people for which no reason can be assigned? Why baptism by immersion? Why triune immersion? Why a supper? Why feet-washing? Why not something else instead of these? Are the ordinances the requirements of an arbitrary ruler or means of grace enjoined by a loving Father? In the condition of humanity at the time of Christ Brother Gillin finds the "Philosophy of the Ordinances." The state of the world furnishes a sufficient reason for the ordinances just as they are. The lesson taught by the ordinances of Christ are in exact harmony with the needs of the world at the time when they were given and as they now exist. The author has explored a new field and given us something of permanent value. The book should have a large sale. It is written in excellent style, clear and concise. King's Children and other Young People's Societies, the S. S. C. E., ministers and others should make a special effort to give the book a wide circulation.

## Personal Mention.

Two were added to the church at Louisville as a result of their late revival held by brother E. B. Shaver.

In this issue appears the final report of the meeting at West Independence by Brother White, seven accessions.

When last heard from the meetings at Warsaw

by Brother Yoder were still in progress with twenty-four accessions.

January 17, Brother Baughman began revival services in his home congregation, Williamstown, Ohio. Two accessions reported.

Brother Summers reports one accession, and from his communication we learn that he is very active in the Master's work.

When last reported the meetings at Ankenytown were still in progress with good interest and three confessions, Brother Grisso, pastor.

Brother W. J. Hannan of Moline, Ill., moves to Galesburg, Kansas, the beginning of February. He will preach for the brethren at that place.

On a postal card dated January 23, Brother Haskins says: "The Spirit is moving men to accept Christ, and 43 have responded so far with many more under conviction. The heart sorrow has been very deep and conversions full of power. It is easy to hold the meeting when the Holy Spirit moves men to repent."

Brother Geo. E. Little, Frankfort, Indiana, in renewing his subscription says: "I would not do without the paper for twice what it costs. With all the papers that come into our home there is none that is looked for so eagerly, or as welcome as the EVANGELIST." Thank you, brother, we appreciate your words of approval.

The following note from Brother Darling under date of Jan. 23, should have appeared in last issue: "We have begun war against the battlements of sin in Moxham. I have preached six sermons and eight came out on the Lord's side last night. We have considerable opposition here as three other churches are conducting union revival services in one church house; but as long as God is with us who can be against us? Praise his name for the many souls he has blessed his servant with for his hire."

## Notes and Comments.

**Premature.** The *Freeman* tells the following story of Mr. John D. Rockefeller:

In an address before the University of Chicago he referred to the money he had given to the university, and then remarked: "It is but the beginning—" when he was interrupted by frantic applause, indicating the impression that he was about to announce another munificent contribution. When he could be heard again, however, he concluded, with a quiet smile: "And you are going on to finish the work." The disappointment of the audience may be imagined.

**A Scolding Minister.** There are ministers who are continually scolding their people. They scold at the morning service and at the evening service. They scold the few who are present and always faithful, for the benefit of those who are not present and who are unfaithful. They scold because there is disorder during the hour of service; some in the audience are whispering, others are laughing, all of which is out of order, but the more the minister scolds the more disorder there is. There are ministers who take special delight in saying something mean or harsh about their people. They consider it "smart" to say something that "hits" them as they call it. It does not seem to enter their mind that business men who are annoyed during the entire week with the trials and difficulties that accompany any ordinary life, would enjoy the sweet, soothing, comforting words of the blessed Gospel. Weary and

worn with the week's drudgery, the daily routine of business, men and women go to the house of God to be comforted, to be helped, to be told how to live better, how to make life easier, and how to find peace and rest even amid the struggles and conflicts of life. Mr. Moody tells the following story of the way an elder rebuked a scolding minister which is to the point:

"I used to scold more than I do now. I once heard of a young minister who in every sermon managed to say something hard to his people. One day an elder invited him home to dinner, and after dinner the elder said:

"Did you ever read the last chapter of St. John's Gospel?" "Hundreds of times! Why do you ask?" "Would you read it to me this afternoon?" "Why do you make this request?" "If you will not read it to me, I will read it to you."

"The elder read the first fourteen verses, and then came to the questions put to Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, 'Beat my lambs.' The minister looked surprised a little, for he thought that the elder had made a mistake. Then came the next question: 'Lovest thou me?' and when Peter assured the Lord that he did, the elder said, 'He saith unto him, Wallop my sheep.' By this time the minister saw the method in the elder's reading, which was varied in the third answer thus, 'Lovest thou me?—maul my sheep.'

"The sheep need feeding, and the people need feeding, also, and not scolding."

**Congress of Freethinkers.** The secular papers report the proceedings of a recent "Congress of Freethinkers." George W. Foote, editor of the London Freethinker, and President of the British Secular Society, and Charles Watts, vice president of the same organization, were present at the convention. The following is taken from the *St. Louis Globe*, as part of the report of the convention: "Mr. Foote said he would rather take breakfast with the devil than a clergyman, and Mr. Watts said he wanted better society hereafter than that of Abraham, Isaac and Jacob, three of the greatest rascals that ever lived." The only comment we have to make on this senseless statement is that unless these men repent and seek the mercy of the Lord, they will spend all eternity with men whose company will not be as congenial as that of Abraham, Isaac or Jacob.

**A New Bible.** Those people who imagine the Bible is too old for them and that they need a new one will do well to read the following story told by Mr. Moody during his evangelistic meetings in New York City:

"A man in Montreal said that he was not satisfied with the Bible which he had, and would not be a Christian until he had a new one. His pastor said that it took 1,600 years to make the one we had now, and there would probably not be a new edition during the lifetime of either of the two; 'but,' he added, 'before we throw away the Old Book, let us see whether you are through with it. Which is the first book, Genesis or Revelation?' The man in search of a new Bible was obliged to acknowledge that he did not know whether it was Genesis or Revelation, but he felt quite sure that the world needed a new Bible."

**One Kind of Honesty.** Sometimes a minister says, "Just one word more," then goes on talking for ten minutes, and instead of one word more there are 500 more. "Let me detain you